camphor, cinnamon, and other products of the Eastern countries to Kolzum, and bring them to Farama, where they again embark on the Western Sea. Some make sail for Constantinople to sell their goods to the Romans; others go to the palace of the King of the Franks to place their goods.

"Sometimes these Jew merchants prefer to carry their goods from the land of the Franks in the Western Sea, making for Antioch (at the mouth of the Orontes); thence they go by land to al-Jabia, where they arrive after three days' march. There they embark on the Euphrates for Bagdad, and then sail down the Tigris to al-Obolla. From al-Obolla they sail for Oman, Sind, Hind, and China. All this is connected one with another.

" These different journeys can also be made by land. The merchants that start from Spain or France go to Sous al-Akza (Morocco), and then to Tangiers, whence they march to Kairouan and the capital of Egypt. Thence they go to al-Ramla, visit Damascus, al-Kufa, Bagdad, and Basrah, cross Ahwaz, Fars, Kirman, Sind, Hind, and arrive at China. Sometimes they likewise take the route behind Rome, and, passing through the country of the Slavs, arrive at Khamlif, the capital of the Khazars. They embark on the Jorjan Sea, arrive at Balkh, betake themselves from there across the Oxus, and continue their journey toward Yurt and Toghozghor, and from there to China."

This classical passage is one of many which indicate the importance of the Jews in the mercantile life

of the Dark Ages. The Roman Empire and its magnificence had crumbled to pieces, so far as the West was concerned. The amenities of life which it had introduced were forgotten by the nordic and semi-nordic states which had sprung up on its ruins. On the other hand, a new civilisation—that of Islam—had come into existence in the